

THE
 Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Marriage and Morals in Utah.

AN ADDRESS WRITTEN BY ELDER PARLEY P. PRATT, AND READ IN JOINT SESSION OF THE UTAH LEGISLATURE, BY MR. THOMAS BULLOCK, CHIEF CLERK OF THE HOUSE, IN REPRESENTATIVES' HALL, FILLMORE, DEC. 31, 1855. THE ASSEMBLY TENDERED THE AUTHOR THEIR THANKS BY A UNANIMOUS VOTE, AND BY A LIKE VOTE ORDERED THE ADDRESS TO BE PUBLISHED IN THE "DESERET NEWS."

(From the "Deseret News.")

Mr. President and Gentlemen—At the opening of the present session of our annual Legislature I had the honour of being unanimously chosen Chaplain of the Council.

I was then and there laid under a solemn oath, to faithfully perform the duties of this high and holy calling to the best of my abilities, and was also solemnly charged by the honourable President, Mr. Kimball, not merely to be fervent in prayer during the session, but also to contribute my mite in moulding the moral and social institutions of our common country.

In accordance with these sacred responsibilities placed upon me, I have, with some pains, prepared this address, which I am extremely happy in having the privilege of laying before you; not merely, or principally for your sakes; but for the sake of the people of our Territory—our nation, and the world.

As our young and rising Territory is about preparing to enter upon her sovereignty as a free and independent repub-

lic, and to assume her place amid the family of American States, it becomes her citizens, and especially those engaged in founding her institutions, to purify themselves and to come together with pure hearts and clean hands; and, clothed with light as with a garment, lay a constitutional foundation, and make or adopt such laws as will tend to purify and exalt the people—establish righteousness and peace, and multiply and perpetuate a nation of freemen in the highest degree of moral, intellectual, and physical development.

No time-serving, or mere temporary policy should enter into our composition, or influence us for one moment. We act, not merely or principally for ourselves or the living age; but for untold millions of posterity, and for ages yet unborn; who, doubtless, will be influenced by our institutions, and mould their morals, manners, precepts, and even their consciences, more or less, after the pattern we set them.

A wholesome moral atmosphere, and a conscience purified and enlightened by

the spirit of truth, are indispensably necessary to a permanent national growth, and to the strength and perpetuity of institutions.

The All-wise Creator, the God of nature, has implanted in the human heart certain affections, which under proper culture and direction, give rise to family ties; hence the necessity and importance of the moral and social relations, and the institutions for their proper direction and government.

'Tis Nature's universal law, and the just and great commandment with blessing; that each and every species should multiply and fill the measure of its creation. Hence the growth of families—the germs of nations; and hence, as we before observed, the necessity of laws founded in wisdom, to guard, as it were, the fountain and issues of life.

In short—moral and social affections and institutions are the very foundation of all government, whether of family, Church or State. If these are perverted, or founded in error, the whole superstructure is radically wrong, and will contain within itself the seeds of its own decay and dissolution. These facts are not only self-evident, but are according to all experience: being exemplified in the decadence and dissolution of nations and empires of old; as well as in the general weakness and corruption so characteristic of men and things in more modern times.

The Prophet Isaiah, in looking through the vista of long distant years, at length beholds the vision of modern "Christendom," or of the corruptions growing out of Roman sway. He exclaims, Isa. xxiv. 5, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws; changed the ordinance, broken the everlasting covenant."

We here inquire: What laws were transgressed? What ordinance was changed, and what everlasting covenant was broken—the effect of which would defile the very earth under its inhabitants? This leads us back, in our researches, to the earliest institutions, laws, ordinances, covenants, and precedents on record touching marriage and the moral and social relations.

If we find laws, statutes, covenants and precedents emanating from God; sworn to by himself to be everlasting; as a blessing to all nations—if we find these have to do with exceeding multiplicity of the

race, and with family and national organization and increase—if such institutions are older than Moses, and are found perpetuated and unimpaired by Moses, and the Prophets, Jesus and the Apostles, then it will appear evident, that they were intended to be perpetual; and that no merely human legislation or authority, whether proceeding from emperor, king or people, has a right to change, alter, or pervert them.

It will then remain to be shown by whom these institutions were changed, or perverted; the direful effect of such change upon the nations; and the only course left for those who would survive the crash of nations and the wreck of worlds.

Our object, gentlemen, is to urge upon the statesmen and people of, at least, one state or government of our earth to avoid the rock and quicksands on which so many have made shipwreck—to restore the laws, the ordinance, and the everlasting covenant of our God; that her citizens may be purified and preserved by the same; and her institutions, being founded in truth, may be perpetuated for ever.

I beseech, therefore, honourable gentlemen to hear me patiently. Abraham, the friend of God, lived in Asia upwards of four hundred years before the law of Moses was written on tables of stone, or thundered from Mount Sinai.

To this man God gave laws, commandments, statutes, and judgments in an everlasting covenant. He said unto him, Genesis 12th, verse 2nd, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

And again, Genesis 17th chapter, verse 1st to 8th, "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him: I am the Almighty God; walk before me and be thou perfect, and I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him saying: as for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations

of thee, and kings shall come out of thee, and I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

In the foregoing promises it is evident that there is an everlasting covenant, touching multiplicity of our species, government-making, or the raising up of families and nations, and their exceeding prosperity and increase: a covenant everlasting and unchangeable in which all nations should be blessed, if they were ever blessed at all.

In connexion with this covenant we have reason to believe that God would reveal laws, statutes, and institutions which would be productive of the greatest possible increase of a wise, healthy, and virtuous posterity.

In the precedents recorded of Abraham and his posterity, two principles are conspicuous as being subservient to the carrying out of these ends, viz.—

First: A plurality of wives—

Secondly: An entire prohibition of all sexual intercourse, except upon the principle of marriage: a breach of which was considered a capital offence, punishable with death. God provided Abraham with Sarah, Hagar, Keturah, and several other wives not named. By this means he became the father of many nations, and his seed was multiplied exceedingly.

God also gave to Jacob, Abraham's grandson, four wives: viz., Leah, Rachel, Bilhah, and Zilpha; by which means he became the father of twelve tribes. The history of these things is so conspicuous in the book of Genesis that we need not quote chapter and verse.

Now after Abraham had obtained all these wives, and had raised up children by them, the Lord bears testimony in the 26th chapter of Genesis, verse 5th, saying, "Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws." Here then, we have demonstration that a man living four hundred years before the law of Moses was given, had statutes, commandments, and laws given him of God; and that he kept them.

These laws evidently included polygamy

or plurality of wives, from the fact that he had them, as a means of carrying out the promise of exceeding multiplicity. Here, then, the matter is set forever at rest, that polygamy is included in the ordinance of marriage, and in the everlasting covenant and laws of God; and that, under proper regulations, it is an institution, holy, just, virtuous, pure, and, in the estimation of God, abundantly calculated to bless, preserve, and multiply a nation.

Hence the laws of some of our states, which recognize polygamy as a crime, are at once both unscriptural, and unconstitutional, as well as immoral. Common law in England, and in the United States, recognizes the Bible as the very foundation of all moral and criminal jurisprudence; and the Constitution of the United States, and of each state, guarantees the liberty of, at least, an enlightened conscience, founded on the moral law of God as found in that holy book. Hence, should an individual, or a community, in all good faith, regulate their marriages by the laws of God as given to Abraham, no state law can harm them, while the civil courts are bound to abide that holy and sacred guarantee of the Constitution: viz., "Liberty of conscience."

Having demonstrated the fact of an everlasting covenant made with Abraham and his seed, including plural marriage, and certain laws designed to multiply and bless many nations, and to be a blessing to all the families of the earth, we will now inquire after the penal laws touching morality, or the intercourse of the sexes.

The first intimation we will notice on this subject is found in Genesis 20th chapter, as follows—"And Abraham journeyed from thence towards the south country and dwelt between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, she is my sister; and Abimelech, king of Gerar, sent and took Sarah. But God came to Abimelech in a dream by night, and said to him, behold thou art but a dead man for the woman which thou hast taken, for she is a man's wife. But Abimelech had not come near her; and he said, Lord wilt thou slay also a righteous nation? Said he not unto me, she is my sister? And she, even she herself, said, he is my brother; in the integrity of my heart, and the innocency of my hands have I done this.

"And God said unto him in a dream, yea I know that thou didst this in the in-

tegrity of thy heart, for I also withheld thee from sinning against me; therefore suffered I thee not to touch her. Now, therefore, restore the man his wife; for he is a Prophet, and he shall pray for thee, and thou shalt live; and if thou restore her not, know thou that thou shalt surely die, thou and all that are thine." Here we have the law of God revealed by his own mouth, about four hundred years before the law of Moses was given; making death the penalty of adultery.

This penal law, then, was part and parcel of the laws, statutes, and covenants under which Abraham and his neighbours lived, and it seems to have been an ancient and general law handed down by the fathers, to which Abimelech was no stranger; he did not plead his ignorance of the law, but the innocency of his intentions, and his ignorance of the true circumstances.

Again, Genesis, chapter 34th, records a case of fornication, committed by Shechem, the son of Hamon, the Hivite, prince of the country, with Dinah, the daughter of Jacob, the grandson of Abraham; and how punished. Two of the sons of Jacob, viz., Simeon and Levi, took their swords and slew this fornicator and all the men about him, who had been accessory to the seduction of their sister, or who had consented thereto; and they took their goods for a spoil. They may in this case have superseded the bounds of the law; but still it goes to show with what abhorrence these sons of a chaste and plural marriage held the crime of fornication.

We will now inquire whether the law of Moses, or the Gospel ever changed the covenant of Abraham, or disannulled the law of marriage, or the penalty of death affixed to adultery and fornication.

For this purpose we shall trace the subject down through the different ages and dispensations, bringing a few instances, out of many, illustrative of the subject. But first of all, we will take the direct testimony of the Apostle Paul, found in Galatians, 3rd chapter, and 14th and 18th verses inclusive, which read thus—"That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

"Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth

it, or addeth thereto. Now to Abraham and his seed were the promises made, he saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ—the law (of Moses) which was four hundred and thirty years, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, (of Moses,) it is no more of promise but God gave it to Abraham by promise."

Again, verse 29th, Paul says to the Gentiles—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Here we have the most direct and positive testimony, in the New Testament, that the covenant and promise made to Abraham were intended for all time, and for the believing Gentiles, and all true Christian people; and that they were entirely distinct from the law of Moses, and were never disannulled, or changed, either by Moses or Christ. Hence we affirm that the law of plural marriage, and death as a penalty of adultery and fornication, has been in force through all time, and through every dispensation, from Abraham till the present; and that of right it should be of force among all truly Christian nations: that the carrying out of these holy laws in righteousness would greatly multiply and bless a nation; and that the breach, or change of them, would corrupt the world, and defile the very earth with abominations.

But, let us now come to historical illustrations. In the 25th chapter of Numbers we have an account of Zimri, a prince in Israel, who committed fornication with Cosbi, the daughter of Zur, a prince of Midian; and how Phinehas the grandson of Aaron, the Priest, took a javelin and thrust them both through the body, and slew them; and how the Lord staid the plague on account of this act; and rewarded Phinehas with an everlasting covenant of Priesthood, for his zeal in thus punishing the crime of fornication.

We should remember, too, that Moses, who was himself a polygamist, both in practice and as a legislator, was the Prophet and legislator, under whose administration this crime was thus severely punished.

In the first book of Samuel, chapter 1st, we find an account of Elkanah, and his

two wives, Hannah and Peninnah; and of Samuel, the son of this pluralist, who was a promised child, devoted to the service of God and brought up in the holy temple. To this child came the word of the Lord against the house of Eli the Priest, saying, (1st Samuel, 3rd chapter, verses 11th to 14th) "Behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all the things which I have spoken concerning his house: where I begin I will also make an end. For I have told him that I will judge his house forever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever."

Here seems to be certain sins which the ordinances of remission could never cleanse. God swore that neither sacrifice nor offering should ever atone for them. What were these sins committed by the sons of Eli? The answer is found in the 2nd chapter of 1st Samuel. They, as Priests, robbed the sacrifices, and committed whoredoms with the women who came to the tabernacle: this they did repeatedly and would not repent. In the 4th chapter of said book, we find the record of the fulfilment of the words of the young child, Samuel. Israel was worsted in a battle with the Philistines; the two Priests, the sons of Eli, Hophni and Phinehas, were slain; the sacred ark which they bore was taken by the enemy. Their father Eli, on hearing this news, fell backward and his neck brake; and Phinehas' wife died on hearing the same news. Here we have a most striking example and illustration of God's blessing on plural marriage, and of His curse, and death, attendant on adultery and fornication.

Samuel, the son of Elkannah, the polygamist, was blessed as a holy Prophet, to denounce death upon adulterers.

We next will notice a case of adultery committed by David, king of Israel, and how punished. 2nd Samuel, chapter 12, verses 7 to 14—"And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel: I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house

of Israel and of Judah; and if that had been too little, I would, moreover, have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and has slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

"Thus saith the Lord, behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly; but I will do this thing before all Israel and before the sun. And David said unto Nathan: I have sinned against the Lord. And Nathan said unto David, the Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die."

Here, again, we find death the penalty of adultery; but in this instance God in His mercy spared his life because it was a first offence, and because he sincerely repented. But He punished him very severely, in the death of his child, in taking his wives from him, and in denouncing rebellion and war in his own house.

In this instance, as in all the former cases, the same God who punishes adulterers with such severity declares in favour of polygamy, and expressly reveals the fact that He Himself gave into David's bosom the wives of his master, Saul.

These few instances, drawn from the Old Testament, must suffice to show that Moses and the Prophets did not alter the law of marriage, or the penal laws against adultery, &c., as existing in the everlasting covenant made with Abraham.

We next inquire whether Jesus Christ or his Apostles ever altered or abolished these laws. John, chapter 8, verses 3 to 7, reads thus—"And the Scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law, commanded us that such should be stoned; but what

sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her." If Jesus had wished to abolish or alter this item of the law, this was a timely opportunity—a point in hand: but so far from this, he ordered the woman to be immediately stoned: provided there was one virtuous man among all her accusers who was himself so pure as to be worthy to execute the law; but as none were found in that age of degeneracy, she went unpunished; but was strictly admonished to sin no more.

Again, 1st Corinthians, chapter 5th, verse 5th. The Apostle Paul, in reference to a person in the Church who had committed fornication, exhorted the Saints "to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This destruction of the flesh must have had reference to the death of the body; the man having justly forfeited his life, in accordance with the law of God. And the spirit being saved in the day of the Lord Jesus, must have had an allusion to the great day of his second coming; thus showing that the fornicator, under the light of the Gospel, had forfeited his life in this world, and his salvation in the world to come, for at least eighteen hundred years.

Thus, under all dispensations, whether Patriarchal, Mosaic, or Christian, the penalty annexed to unlawful sexual intercourse appears to be the same; growing out of a fixed and unchanged law of God—a wise provision—a bright cherub with a flaming sword, as it were, to guard the chaste and sacred fountain or issues of life.

It is true Jesus Christ and his Apostles, so far as their writings have come to us, have not dwelt on practical plurality in their own age, for the best of all reasons, Judea was then a Roman province, under Roman laws, which were opposed to polygamy. On this account the Jews had greatly degenerated; they had corrupted their way, and perverted the pure institutions of their more virtuous fathers. Hence John the Baptist and Jesus Christ reproved them sharply, calling them a

generation of vipers—"an evil and adulterous generation, who had made void the law of God by their traditions." But, one thing is certain—Jesus Christ and his Apostles always approved of Abraham, Isaac, and Jacob, and the holy Prophets of old, bore testimony of their virtue and faithfulness, and represented them as honourable fathers of the faithful, and members or rulers in the kingdom of God.

Jesus said on one occasion to the Jews, "If ye were Abraham's seed ye would do the works of Abraham." On another occasion he said, "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God;" but ye shall be thrust out. See Luke 13th chapter, verses 28, 29.

Paul and the Apostles exhorted the Saints to be like Abraham the father of the faithful, whose children they were through the Gospel; and if children, then heirs to the same covenants of promise.

Now we have already shown that the promises made to Abraham, to which the New Testament Saints were heirs, included exceeding multiplicity of children, and consequently of wives, as the means of carrying out the same. But, lest any might mistake this point of the covenant and promises, Jesus Christ himself has set it for ever at rest. He said, Luke 18th chapter, verses 29, 30, "Verily I say unto you there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive many fold more in this present time, and in the world to come, life everlasting."

Men, brethren and fathers—In this review we have proved—

First: An everlasting covenant made with Abraham, in which all nations should be blessed.

Secondly: That one main feature of this covenant pertained to the exceeding great multiplicity of our species, and to the organization, perpetuity, and growth of families, nations, and kingdoms.

Thirdly: That God, being the best judge of the means of multiplying, appointed a plurality of wives, for good and holy men, as a principal means of multiplying their seed, and forbade, on pain of death, all sexual intercourse, except that sanctioned by the holy laws of marriage.

Fourthly: That the covenant and laws

pertaining to marriage and virtue, or the moral and social relations of the sexes, as held by Abraham, Isaac, and Jacob were never altered or disannulled either by Moses or the Prophets, Jesus Christ or the Apostles; consequently that this covenant, and the laws, penalties, and promises thereunto pertaining, are, or by right ought to be, still of force.

Fifthly: That all nations were to be blessed in these covenants and institutions; and that the Gentiles were to become fellow heirs of the same by the Gospel; through which they became the seed of Abraham.

And, sixthly: That to transgress these holy laws, change this ordinance, or break this everlasting covenant, would, according to Isaiah the Prophet, "defile the very earth, under the inhabitants thereof." We next inquire: What power has been guilty of such innovations? "Who has transgressed the laws, changed the ordinance, broken the everlasting covenant?"

This we charge home upon Rome. She is the "fourth beast" of Daniel's vision: "She ruled the earth as with a rod of iron:" "She made war with the Saints and overcame them:" She changed the laws and institutions of both Jews and Christians: by her sorceries were all nations deceived: She, in short, is "Mystery, Babylon the Great, the mother of harlots and abominations of the earth." She licensed whoredoms; but forbade to marry; allowing to none of her citizens but one wife, and to many of them, viz., the clergy, none at all.

Every, so called, Christian nation, including even Protestant England and the American States, has retained, at least, this one trait of her superstitions and abominations. They have either permitted or licensed whoredoms; and strictly prohibited a plurality of wives. They have punished lightly, or not at all, that which was, under all dispensations, by the law of God considered a capital offence—a crime unto death; and have made a crime, and annexed a heavy penalty to that which, according to the Bible, was never recognized as a crime at all, either by God, Jesus Christ, the Holy Ghost, angels, Prophets, or Apostles. Yea, fellow citizens, the laws of some of our states, I am ashamed to tell it, would recognize as illegitimate the children of Abraham and Jacob; would take from them their wives; thus tearing asunder

what God hath joined together; and would doom those holy Patriarchs, themselves, to hard labour and solitary confinement within the walls of a prison for years; and then suffer their wives and children to be prostituted with impunity; and then, as if to crown the climax of inconsistency, such an order of things, taken together, would be called "Virtue," and such institutions be dignified by the name of "Christianity." Such institutions have filled "Christendom" with whoredoms, her cities with abominations, and the world with disease and rottenness; till the words of Isaiah have been fulfilled: "The earth is defiled under the inhabitants thereof."

For instance, look at Paris, the capital of Christian France; one third of the children born there are said to be illegitimate, according to their own laws. Look at the capital of Austria, another so-called Christian power: one half of her children are said to be illegitimate.

Look at the census of Europe, and even of our older states of this Union: see the hundreds of thousands of females more than of males. All this surplus of immortal beings are doomed by the Romish law, prohibiting polygamy, to live single, and to never form those ties which would enable them lawfully and honourably to answer the "end" of their creation as wives and mothers. Nor is this all; under the present institutions men are trained to feel little or no obligation to marry: many of them choose to live single. This increases the number of females doomed to single life. Nor does the mischief end here; the present wars in Europe, alone, have deprived the world of perhaps half a million of men in the vigour of life—candidates for the sacred offices of husband and father; by which means the same number of females are, by the monogamic law, added to the prohibited list. All the surplus female population arising from these and other causes are, by the one wife system, utterly prohibited marriage; and thus compelled to break the first and great command of God, viz., "Be fruitful and multiply."

Thus the laws of modern "Christendom," borrowed from Rome, have overwhelmed the nations with the grossest immoralities; with sin, and sorrow, and tears, and wretched loneliness and widowhood. The widows mourn having no husbands; the virgins mourn, having no

bridegrooms; children mourn, having no protectors; and families and nations mourn, having no confidence in themselves or each other. Virtue and confidence have fled; mercy weeps tears of blood; charity itself falters, and is ready to yield to the cries of justice for vengeance on the earth.

What, then, shall the righteous do? We reply: Restore the law of God—the new and everlasting covenant. Let every good citizen of both sexes marry at a proper age, bless them, and say—"Be fruitful and multiply." Make death the penalty for fornication and adultery; thus throwing a shield around our families and sacred domestic institutions. Let the monogamic law, restricting a man to one wife, with all its attendant train of whoredoms, intrigues, seductions, wretched and lonely single life, hatred, envy, jealousy, infanticide, illegitimacy, disease, and death, like the millstone cast into the depths of the sea—sink with Great Babylon to rise no more. Let every man and woman be virtuous, pure, holy, filling the measure of their creation. And let us go to, and fill these mountains; the States, North and South America; the earth; and an endless succession of worlds with a holy, virtuous, and highly intellectual seed—whose hearts shall delight in the law of God.

Let our sons become the sons of God, through faith in Jesus Christ, and obedience to the Gospel; let His law be indelibly engraven on the tablet of their hearts; let them be early indoctrinated in every principle of virtue and honour; that each may be a conservatory of chastity, and wield a savoury influence in every circle of

his acquaintance. Let them learn to respect themselves as sons of God, and the other sex as sisters—daughters of the Highest—holy vessels, eternal beings, destined as companions and co-workers in the great science of life. Let them be taught to aspire, by every principle of honour and integrity, to the Patriarchal throne, as heads of families and saviours of men.

Let our daughters also obey the ordinances of God, and receive and cultivate the gift of the Holy Ghost, in every good and pure affection. Let them early understand the true relationship they are destined to sustain to the other sex. Let them be taught to respect them as brothers, worthy of their confidence and affection—worthy to become their saviour and head, as Christ is the head of the Church. Let them be taught to respect and revere themselves, as holy vessels, destined to sustain and magnify the eternal and sacred relationship of wife and mother; to be the ornament and glory of man; and to share with him a never fading crown, and an eternally increasing dominion.

In short, let us educate our sons and daughters in all that is holy, and true, and virtuous, and pure, and lovely, and of good report; let us gradually and carefully develop in them the true affections and attributes of their nature, let us cultivate every intellectual and moral sense and faculty within them, and lead them gently onward in the great science of life and exaltation; that, when time shall be no more, we may rejoice with the untold millions of our posterity in the eternal mansions.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 31, 1856.

THE RESULTS OF THE LATE WAR.—Another great tragedy in the world's history has been acted, and the groans of slaughtered thousands are being forgotten amid the din of commercial strife and of maddening speculation.

This is peculiarly an age of excitement—of restless, unceasing exertion for the attainment of something which, if secured, seldom or never satisfies the mind. If the object of pursuit eludes the grasp of the pursuer, his exertions are not checked—his course is only changed. So it is with the war that has just ended, or rather, for the

present, suspended. Nominally, peace is made, but it is only a lull in the conflict, brought about by the force of circumstances operating upon the contending parties. The same ambitious projects, corrupt motives, and evil passions, still exist in the bosoms of those who have been contending. The elements of strife are not diminished, but rather increased, and they may burst forth in still greater fury, when those who have been winded in the contest shall have increased their means of aggression by reaping, for a time, the renovating fruits of peaceful industry. The object of nations is still selfish, sordid aggrandizement, at the expense of their neighbours. Success is the great criterion by which they judge of the righteousness of the course which they pursue in the attainment of their object.

The human family is like a vast machine, operated upon by a tremendous motive power, with nothing to regulate its movements, or to check its accelerating motion. If the parts come in collision, there is a crash, and the weaker part is destroyed, but the machine still rushes on, until it is so far impaired that it can answer no useful purpose. So it is with mankind, they live fast, die fast; and, when they come in collision with each other, the weaker are crushed by the stronger. This is the case in peace as well as in war; with individuals as well as with nations; and the machinery of the world, as organized by men, is becoming so worthless that the Lord will soon remove the rubbish out of the way, in order that something better may occupy its place.

Probably, no war of modern times has been so destructive to human life, in proportion to the numbers engaged in it, and the time it has lasted, as the one which has just ended. It is difficult even to approximate to a correct estimate of the number of human beings whose lives have been shortened by it, or how many years of life allotted to man have been blotted out from the annals of time. If the whole list of destructive ills which the war has brought about were taken into consideration, in all their ramifications, the deaths caused by it may safely be estimated at one million. Blood guiltiness rests somewhere, but where it is, it is not our province to determine. When all things that are hid shall be revealed, it will be made manifest.

It is not our design to detail the events of the war, or to pass our judgment, separately, upon the parties who were concerned in it. It is its results in which we are more particularly interested. The bearing it has on the future, relative to the gathering of Israel, and the establishment of God's kingdom on the earth, are the principal points of interest to the Saints.

The times of the Gentiles are being fulfilled, or the time when they will cease to rule on the earth is at hand. When their kingdoms are utterly overthrown, when peace and righteousness are established on the earth, and the city of Zion has become the great capital of the world, and Jerusalem an auxillary city, governing the eastern hemisphere, then the "balance of power" will be established so that it will never need re-adjusting, and the map, not only of Europe, but of the whole earth, will be permanently arranged. While the rest of the world speculate on the effects of the war, and of the treaty of peace which has terminated it, on trade and commerce, on the destiny of Turkey, and the politics of Europe; to Latter-day Saints it has an interest which supersedes them all. To them it is enough to know that the hand of the Lord is visibly manifest in it, in bringing to pass that which He has promised concerning Israel in the last days—that they should be gathered again to the land of their fathers, rebuild the holy places at Jerusalem, and there offer to Him a burnt offering in righteousness.

The way has been gradually opening, during the past century, for the gathering of the Jews to the land of their fathers. The curse that has rested upon them since their dispersion by the Romans, has been gradually removing. In this matter, in the

old world, Britain has taken the lead, and she has yet, no doubt, a still more important part to act in it, and well would it be for her if she would act her part in the name of the Lord, and for the accomplishment of His purposes, instead of for merely political objects and her own aggrandizement.

The ostensible object of Russia, in its late attack on Turkey, was to protect the Greek Christians who form a large portion of its population, and to gain possession of the holy places at Jerusalem. This accomplished, Turkish territory would soon have fallen under Russian rule. Although we believe that Russia enjoys as free a government as Russians are capable of appreciating, still, had she gained the preponderance in Turkey, a sturdy and vigorous despotism would have taken the place of a decayed one, already ripe for a change more consonant with the liberal spirit of the age. The enemies of Russia have done in part what she aimed at—liberated the Greek Christians of Turkey, but not them exclusively, for on the broad principles of freedom, they have laid the foundation for all religionists to enjoy liberty in Turkey alike. The Allies sought only to check the progress of Russian aggression, and they have succeeded, at least for the present, and to make this check more lasting, they are endeavouring to resuscitate a decayed empire, by forcing upon the Sultan the adoption of a more liberal government, in order to develop the natural resources of his dominions. Thus, while the Allies have in whole and Russia has in part accomplished the selfish objects for which they went to war, the Lord has most admirably made them both the instruments for accomplishing His will in opening the door, more effectually, for the deliverance of the Jews and their restoration to the promised land. The great obstacles to the gathering of the Jews—want of protection and the right to become owners of the soil—are now removed, and they have the privilege of becoming the legal owners of that land, the very dust of which they hold sacred. The oppressions which they have been subject to for centuries, have compelled them to lay hold of that great lever of power—gold—to an extent that will enable them to make rapid progress in the work of gathering when they once move in it as a people, and to make rapid advancement to power and nationality as soon as they begin to act upon the principle of union, and that time is, evidently, near at hand.

We have read much that has been said by the newspapers of the day, on the subject of the late war, and the treaty of peace which has concluded it. They have treated largely on their political consequences, and on their important bearings on commerce and civilization, to the entire exclusion of the most interesting event which they are likely to be the means of accomplishing. The restoration of the Jews to the land of promise, in the latter times, is plainly foretold in the Scriptures, and Christ said, that when it did transpire the times of the Gentiles would be fulfilled, and yet, this event, which will be a great turning point in the destiny, not only of Christendom, but of the world, scarcely elicits any attention or interest. It shows how completely sectarian Christians, with the Bible in their hands, are blinded to the Lord's purposes and their own destiny. Probably their eyes will be opened when their time is fulfilled—their glory departed, and the "law goes forth from Zion, and the word of the Lord from Jerusalem."

THE ENGLISH LANGUAGE.—We are highly gratified to learn, by the correspondence from Denmark, that laudable efforts are being made in that country to carry out our counsels—for the Saints who do not understand the English language to endeavour to acquire a knowledge of it. Elder Haight and the Saints are evidently moving strongly in the matter, and in the right direction.

The order for English books, referred to in Elder Haight's letter, together with

others previously received, amounts to an encouraging item, and we presume that quite a number of the native Elders who labour under him begin to find the veil removing from their minds which has in part hidden the light that comes from Zion. We trust that they will soon realize, from this cause, a considerable addition of knowledge and power to do good, and to advance the work of the Lord.

We also learn that in Wales many of the Saints are making progress in acquiring a knowledge of the English language, and we anticipate that but a short time will elapse before there will be a host of Elders, both in Wales and in the Missions on the Continent, who will be able to acquire the intelligence that flows from Zion, by the same medium through which it is first given to the world, and, hence, be the better able to diffuse it among the people where they labour.

We are rejoiced to see the energy with which the foreign Saints are taking hold of this subject, and we say that, if they will persevere, they will reap abundant blessings as the reward of their labours.

THE "ENOCH TRAIN."—This ship sailed from Liverpool on the 23rd of last March, and arrived at Boston on the 30th of April, after a voyage of 39 days. Although the passage was somewhat lengthy, it appears to have been pleasant and agreeable.

We have received an interesting report from Elder James Ferguson, President of the company of Saints who sailed in the *Enoch Train*, but it came to late for insertion in this Number of the *Star*. It will appear in the next.

APPOINTMENT.—Elder Joseph Schofield is appointed to preside over the Lands-End Conference, instead of Joseph Taylor, who is disfellowshipped because of transgression.

F. D. RICHARDS.

Foreign Correspondence.

DESERET.

Parowan, Iron County,
Feb. 5, 1856.

Brother Franklin—In the midst of a winter unusually severe, in this country, I find myself on my old stamping ground, and in anticipation of the passage of the monthly California mail, I take the pen to give you a few items that have occurred since I last wrote.

The Supreme Court held its session at Fillmore, and after sitting several days, it disposed of its only appeal case by confirming the decision of the court below, and settling it as a principle of the Utah Judiciary, that a thief should have justice done him, and serve out the imprisonment due for his crime, lawyers quibbles to the contrary notwithstanding.

An adjourned term of the District Court

closed its sitting on the 16th of January; also, the Legislature adjourned on the 18th. A considerable number of men were at Fillmore from this and Washington counties, to attend the courts as jurors, witnesses, &c. Myself and the Representatives, accompanied them on their return home to this place, where we arrived on the 19th of January.

On Sunday the 20th, William H. Dame was appointed to preside over this stake of Zion, in place of the late John C. L. Smith, deceased. Calvin C. Pendleton and Jesse N. Smith have been chosen his Counsellors. Mr. I. C. Haight has been engaged in taking the census of Iron and Washington counties, which has been no small task in the winter. The population of the two counties, as far as reported, is about 7000.

I preached three times at Cedar City on

Sunday last, to a very large assembly. I attended a party of the Quorum of Elders on Saturday evening. Preparations were making for the prosecution of the Iron business in the spring. A new saw mill has been erected near the old iron furnace; also a saw-mill in Pine Valley, about 30 miles from Cedar.

They have a Dramatic Association, which gives entertainments twice a week, also an excellent brass band; and altogether, Cedar city is one of the most flourishing places in the mountains. Parowan is much smaller in population, but is still a thriving place. The destruction of the crops by the grasshoppers has given its progress quite a check the past season.

The death of President J. C. L. Smith was deeply deplored by the people here. Bishop Lewis has built a store-house of stone, two stories high with basement cellars. It is the best store-house in the Territory. A company of brethren leave here to-day for the Beaver, to commence the settlement there. One hundred families are expected to locate there this spring. The water is lower in the creeks than it has ever before been known to be by the oldest inhabitant. Pine creek is dried up, and most of the streams have been frozen so that the water does not get down to the valleys, except for a few hours during the day.

They have a Dramatic Association in Parowan, which plays every Saturday night. They are playing some choice pieces, and give good satisfaction to the people, as is evinced by the crowded houses they draw.

G. A. SMITH.

HINDOSTAN.

Calcutta, Hindostan, March 8, 1856.

President F. D. Richards.

Dear Brother — Having just arrived from Orissa, I again improve the opportunity of communicating to you a few items respecting the work of the Lord in this part of the vineyard.

During my late mission south of this, I have visited the chief military stations, delivered public lectures, distributed tracts, visited the mansions of the great ones, the humble domicile of the poor, and I have borne testimony to their inmates of the truth and fulness of the Gospel, as

it is now restored through the Prophecy of Joseph Smith.

These testimonies, of course, elicited great contempt from the proud aristocrats of India, none of whom, or with very few exceptions, received my testimony, but rejected it with the greatest scorn.

Those of humble circumstances, who believed the truth, were afraid of losing their bread if they openly embraced it. The spirit of fear enslaves them, and totally deprives them of their agency. They do not possess moral courage enough to induce them to take up the cross. Consequently they continue in the popular stream of corruption which is so characteristic of India, whose inhabitants live and roll in luxuries, not knowing how to appreciate God's blessings, they only pervert them to their own condemnation.

Heathenism and modern Christianity are on a par in relation to morality, and I can with certainty record that, professing as they do so much sanctity, the Christians are more culpable than the Heathens. In all my travels in India I have observed that immorality, with its train of miseries, follows closely after Europeans. Infamy is the great characteristic of the soldiers in general. There are most unmistakable evidences of vice stamped upon the countenances of what are called native Christians. The tender sex will follow us through the avenues of their cities and villages, offering themselves for money in broad daylight without a blush of shame. So much for Christian civilization! Yet, in the face of this, when I announce myself as a minister of the Gospel, as taught by us, these introducers of corruption are all ready to exclaim, "Polygamy! Licentiousness! Beastliness! Away with him!" Now these vices and inconsistencies are palpable facts, which look sectarian Christians right in the face, and they cannot get away from them.

I have baptized none down south, neither are there any investigating, to my knowledge; but this I do know, that my skirts are clear from their blood, and God has a reckoning with them.

I arrived here on the 3rd instant, just in time to see Elder A. Musser, who was going on board the ship *Viking*, on his way home via London. Captain Winson, our much esteemed and true friend, who brought us out from America, gave him

a passage gratis. He feels highly honoured in taking a servant of God, for he has learned by experience the efficacy of the Holy Priesthood, for he testifies to the fulfilment of predictions pronounced upon him by the Elders of Israel.

I accompanied them down the river three days, and preached the Gospel to many. One Captain Kelly is very much interested, and wants to go to the Valley. Others are making inquiries, and while they remain I shall feed them. I had a joyful time with Elder Musser, whom I had not seen for nearly three years. He arrived from Bombay about two months ago, having left fifteen members in that Presidency, but they are in a very scattered condition, being unable to organize themselves into Branches. There is no one appointed to preside over that mission. Elder Musser has faithfully fulfilled his mission, and returns home with the confidence of all the Saints. I have tried much to get up a small company to go with him, but owing to the scattered condition of the Saints, and their poverty, I have been unable to accomplish it. I am resolved, in the strength of Israel's God, to stir up the few who remain scattered over this country. I have corresponded freely with all those who are taking any interest in getting away, but many or most of the Saints here are very poor, and will require time to accumulate means in order to emigrate.

My present circumstances are anything but satisfactory as regards preaching, &c., there having been no public meetings held since I left in June last. The people have rejected our testimony. However, it is my intention to cry aloud and spare not whenever an opportunity offers for preaching.

I will especially make endeavours to gather up to this place, between now and the month of June, and leave the country for good. I shall have much to do if I accomplish it, owing to the never-ending time it takes to do a little in this country. In this respect it is the worst country, I am quite sure, under the sun; it takes the people so long to move, and the Saints to a great degree are dependant upon their usages, customs, &c.

We number, in this Branch, about 14 members; there are 7 in the Madras Presidency; and 8 at Rangoon under the charge of Elder McCune, who is very diligent and punctual in meetings, &c. I have not

had time to see them all since my return.

Elder McCune has made collections for the P. E. Fund, which will probably be used for migrating the poor from this place. I instructed him to receive donations, with the view that it should be applied in this country if absolutely necessary, and I really believe it will be. If I have done amiss in this one particular, I shall cheerfully comply with your instructions relative to the matter. The peculiar circumstances of the Saints in this land led me to do so, and as no helping hand can be extended to them from the P. E. Fund in England, I concluded that it was the best means I could devise, under the present circumstances.

I must here add that two have been added by baptism to this Branch since my last report—one a widow, the other chief officer of the ship *Lancaster*, in which Elder Musser came from Bombay; he baptized him last sabbath.

One death has occurred in this place, also one at Madras; and of late, in the general hospital at Calcutta, that of our esteemed brother, Elder Adams, who for a long time had been sickly. He had taken his discharge from the army, and proceeded from Rangoon to this place, with the view to accompany brother Musser home, but after a partial recovery he took a relapse, which ended in the embrace of death.

Brother Adams was among those who first received the Gospel in India, and has faithfully discharged his duties pertaining to his office, to the best of my knowledge. His name stands most prominent on the tithing list, and that of the P. E. Fund, which is conclusive evidence of his strong faith in the work. He was exceedingly anxious to return to Scotland and take his mother to Zion. He would, I am informed by brother Musser, often exclaim, in a flood of tears, "O that I may live to take her to the Valley!"

I have not had time to glean any information respecting his affairs, but shall request brother McCune to report the same to his bereft parent. To make it short, he has died the death of the righteous, and awaits his reward in common with all the faithful Saints who have left and who will leave this frail existence. Peace to his slumbering ashes!

I am happy to inform you that I have just received your kind favour of the 18th

of January, enclosed in which is a bill for books. I greatly appreciate your unremitting exertions on our behalf in this dark corner of the earth.

With sentiments of profound respect, I remain your brother in the Gospel of peace,

R. SKELTON.

DENMARK.

Copenhagen, May 8, 1856.

President F. D. Richards.

Dear Brother—As the anxiety to learn the English language, and to get acquainted with the doctrines of our Church, increases among the Danish Saints, the demand for English writings increases accordingly; therefore, I forward to you the inclosed "little order for books," which you will please to send me, and charge my account with the amount. I am pleased to see how desirous the Saints are to obey the counsel concerning this matter, as well as in others pertaining to the future benefit of the people of God. The Priesthood are faithful in carrying out every instruction, and in making all possible effort to roll on the work which is opposed in many ways in these lands, but yet it is advancing.

I have learned by a letter from Elder J. A. Ahmansen, that the Scandinavian Saints had arrived safely in Liverpool, which was a great satisfaction to me, and I expect that they, ere this, are crossing the Atlantic on their way home to Zion, the place which they have long desired to see.

It is a general time of health here, at present, and I hope you are enjoying this inestimable blessing.

With much respect and esteem, I remain your fellow labourer in the Gospel,

H. C. HAIGHT.

Copenhagen, April 26, 1856.

Lorentsens gade 504, E. 2.

President F. D. Richards.

Dear Brother—More than a year and a half has passed away since we had the honour of being favoured with a visit from you. Never do we forget the happy hours we spent in your company; and though we did not understand, without the help of an interpreter, very much of what you said, nevertheless the power of

your words penetrated to the very inmost recesses of our hearts, and gave us joy and happiness without measure. How very often, in my youth, have I felt a singular desire to have lived in the days of the Apostles and Prophets, and I have been very sorry on account of it not having been my destiny, but your presence here convinced me of my happiness, and I felt to rejoice like Simeon in days of old.

You have been ever since that time in warm and dear remembrance with every one of us, and I have, many and many a time, endeavoured to look up to you through the *Millennial Star* and other communications which were able to give me light, but it has always been like looking through a veil, on account of my not understanding your language; but I am now very thankful to the Lord, that this veil begins to be considerably thinner, and my hope is that it will soon be perfectly drawn away.

But through all this, I have, nevertheless, perceived that you have been as a father to us, in providing for our emigration in a very satisfactory manner, which I have very often learned through letters from the emigrating Saints. Your care towards us is further evidenced by sending to us our beloved and esteemed brethren, Daniel Spencer, and Joseph A. Young, on a visit in order to encourage and strengthen us, and in the society of whom we spent happy days, and enjoyed an increased portion of the Lord's Spirit. Not less do we value the sending of Elder Hector C. Haight to us as our President, and we find in him everything that may be expected from a true servant of God.

Likewise we see your providing care for us in the Epistle, in the *Millennial Star*, concerning the English language. I know that none of us as yet are able fully to understand the use of being obedient to the excellent advice it contains, but certain it is, that many of us already see that this will be the very best means to bring us the soonest forward on the right way; and, therefore, you may believe that the English language is practised, in almost every place among the Saints.

Knowing that you will soon leave us, in order to return to the bosom of your family, to enjoy the company of the highest and most chosen Saints of the Lord, and to rest from your laborious and responsi-

ble mission; and my whole soul being filled with thankfulness to my heavenly Father and to you, for all that you have done for us, and having nothing to show my gratitude with, and no other way of bidding you farewell, I have taken up my pen to give you my most hearty thanks for everything you have done for us.

May the Lord bless you and preserve you, and multiply all your blessings, in the name of Jesus. Amen.

Pray, give my best love to the Saints in Zion, and do remember us in the future.

With the highest esteem, your obedient servant,

O. N. LILJENQUIST.

Varieties.

GEMS OF THOUGHT.—Never despise humble services; when large ships run aground, little boats may pull them off. To despair is to sulk with God. Most men have, like Achilles, a vulnerable spot; but it is in the head, not the heel. Ambition often plays the wrestler's trick of raising a man up merely to fling him down.

We say it with grief and shame—the lukewarmness, the coldness, the thorough apathy, and the patent faithlessness of the majority of Churchmen in the House of Commons, have arrived at such a pitch as may well make Romanists and Dissenters rejoice, and all faithful Churchmen despair.—*Liverpool Mail*, May 17.

SPELLING.—Words are thought to be accidents, and yet how curious it is that the name of God should be spelt with exactly four letters in so many different languages! In Latin it is Deus; French, Dieu; Old Greek, Zenus; German, Gott; Old German, Odin; Swedish, Gode; Hebrew, Aden; Dutch, Herr; Syrian, Adad; Persian, Syra; Tartariad, Edga; Slavonian, Belg or Boog; Spanish, Dias; Hindoo, Eigi or Zeni; Turkish, Addi; Egyptian, Aumn or Zent; Japanese, Zain; Peruvian, Liau; Wallachian, Zene; Etrurian, Chur; Tyrrhenian, Eber; Irish, Dieh; Croatian, Doha; Margaaian, Oesc; Arabian, Alla; Duialtuam, Bogt.

SALE OF A WIFE.—A short while ago Mr. Robert Rhodes was united in the bonds of matrimony with a Miss Eastham, of Longridge; but the marriage was unfortunate. Both parties very soon forgot their vows "to love and cherish," for shortly after they relinquished the fascination of each other's charms, and separated. Since this event they have both lived in private lodgings. To bring the marriage knot to a solution, the husband, on Monday last, publicly led his wife through the streets of the village in a halter, offering her for sale, when, being viewed by one and examined by another, she was ultimately, after a little higgling, "knocked down" for twenty shillings. The purchaser was a Mr. George Banks, who quietly, but gallantly seized the halter, and led her away. What next?

A FAIR OFFER.—Doctor Franklin once made the following offer to a young man—"Make a full statement of all you owe and of all that is owing you. Reduce the same to a note. As fast as you can collect, pay over to those you owe. If you cannot collect, renew your note every year, and get the best security you can. Go to business diligently, and be industrious; waste no idle moments; be very economical in all things; discard all pride; be faithful in your duty to God; be regular and hearty in prayer, morning and night; attend church regularly every Sunday; and do unto all men as you would they should do unto you. If you are in too needy circumstances to give to the poor, do whatever else is in your power for him cheerfully; but if you can, always help the poor and unfortunate. Pursue this course diligently and sincerely for seven years, and if you are not happy, comfortable, and independent in your circumstances, come to me, and I will pay your debts."

ADVICE TO OPEN-AIR PREACHERS.—Mr. Joshua Wilson seasonably calls attention, in the *British Banner*, to a remark of John Wesley, recorded by the Rev. Robert Miller. That minister, being with Mr. Wesley at Winchelsea, in 1790, on the last occasion on which he preached in the open air, suggested that he should stand with his back to a wall. This he declined, and afterwards, at dinner, he said—"Brother Miller wished me to stand while preaching with my back to a wall, forgetting, I suppose, that I preached out of doors before he was born, if not before his father was born. Many of my preachers have killed themselves for want of judgment, by preaching out of doors; they have stood so as to have nothing to collect the sound of their voice. Any person may preach out of doors with as much ease as in a chapel, if he will only stand in such a way as to have the people between him and some high building."